The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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A LARGER PLACE NEEDED

We trust the appeal made by Miss Kauffman in respect to the need of a more suitable building wherein to conduct their services and to carry on their work will not fall upon deaf ears. Religious conditions in Czechoslovakia make it difficult to rent a place and to hold it for any length of time. It is characteristic of Rome to seek to drive out Protestants or to make it impossible for them to work. Let us come to the aid of these workers and make it possible for them to have their own building.—*Editor.*

Znojmo Czechoslovakia,
June 2, 1927.

DEAR BROTHER:

You say you would like to climb the Tatra or other mountains with Miss Hollas and Mr. Lukesh. We do considerable walking. The longest trip I have made was about twenty-eight miles in one day, distributing tracts and gospels in five different villages. I cannot say that I was not tired, but I rested well, though in a strange bed, and was ready to go again the next morning. If you come to climb the mountains I hope you will also accept my invitation to climb the back stairways with me, visiting the needy.

The Work Difficult

You want to know whether I am still able to smile. Yes, thank God, He has not forsaken me, and He keeps me singing English, German and a little Czech, too. I have studied very little Czech, because I am not able to do two or three things at a time. There is only one of the Czech sounds that is difficult, but the grammar part is trying. But by the help of the Lord I shall master it.

No one who has not been here can realize the condition of the work. Mr. Lukesh says it was easier in South America, and I believe he is right. Praise God, there are a few that have come to the light of the Gospel and are gloriously saved. A number who come to the meetings regularly seem to be honestly seeking, but there are so many things to hinder a seeking soul, and they all have a hard fight to get through to God, or to peace with God.

CHICKEN-HOUSE USED FOR "NURSERY"

A Building Needed

The Catholics have five large churches and many buildings beside, also many helpers. Everything earthly is in their favor. They have control of the schools, and practically everything. Since they have everything that appeals, what show do you think a back room seating about forty people has? There is only one window in it, the chairs are old, and in general the appearance is not what we would like it to be. If this were a heathen and uneducated people the back room might not matter, but even then we haven't enough room for the children's work.

We do need a building in or near the center of the town where at least the main room for the mission is large, airy, and faces the street. There ought also to be several other rooms in which to take care of the children. If we could find a house large enough so that we could live there, too, it would be nice; but if not, we will have to get along. But I trust the Lord will give us the needed room for the Mission and the Children's work soon.

I wanted to have some Daily Vacation Bible Classes this summer, but with the room we have it seems an impossibility, especially if we can get both the German and the Czech to come. Shall the lack of room hinder the work?

There is such a scarcity of dwellings here, and people who lived in a house before the war are so protected by the law that one cannot make them vacate even if he buys the house. With political pull one can do most anything, but we cannot have that if we are true to the Lord.

Our time is well occupied with the services, visitation work, and giving out the Word in tract form. Of course I must take some time for language study. We have been taking trips into the nearby villages. I shall give you a little glimpse of one of these.

A Glimpse into a Village

We left home on the five-thirty A. M. train, rode for an half-hour, then walked four miles to Frein. Here we distributed Gospels in the village, ate a little breakfast, and went three and one-half miles to the next village, where we distributed tracts. The next place on our list was Beetov, a six mile trip. Passing the ruins of an old castle (named Cornstyn) we viewed the remains of the once immense buildings, and rested a while. At Beetov we gave out Gospels, and in two other villages, one a distance of two and an half miles, and the other four miles. We gave out literature to farmers along the way, and after going eight miles farther we were glad to find a place to rest for the night.

The following morning we visited a family that used to live near the Mission, and had a blessed time of fellowship with them. They need your prayers. They have left the Roman Church and are seeking God. Probably if they had more chance to hear the Gospel they would get through to God and find the peace that He has for all. Mr. Lukesh arranged for a meeting in the Guest House where we lodged, and has had services there twice since. The questions asked at these services show their great need of the Gospel.

The converts are growing in the Lord, and a few more are near to decision.

We thank you for your cooperation. We know you are praying for us. Our courage is good to go on witnessing for Christ, realizing that He is coming soon.

Yours for souls in this Dark Country,
L. EDNA KAUFFMAN.

The jeweler who would repair a watch by polishing the case, and the preacher who substitutes education for faith, are engaged in a similar work.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary .....Associate Editor

TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

E. V. B.

HAVE YOU A FRIEND

in some lonely or remote spot in the country; or one who is shut in by reason of physical infirmity, or a sacrificial work which necessitates his remaining constantly at home, thus affording to him more time to read than the average person who is ever seeking to snatch a few moments from his busy bustling life for his mental development? If so, we would be very glad to have the name of such a person, so that we might send him a Sample Copy of this magazine. Or, if you think he would like to receive "The Harvest-Field" regularly, but on account of limited means cannot subscribe, we shall gladly place his name on our subscription file to receive the magazine gratis for one year.

Through the Christian love and kindness of our readers, we occasionally receive one or two dollars over the amount of their own subscription to the magazine, with the request that we use the additional sum for the subscription for a year for some child of God not in position to pay for it. In one instance, we were able to send the magazine, through such a gift, to a very lovely Christian young woman who is bed-ridden, but whose mind is very active and hungry for good reading material, especially that of a spiritual nature.

A gift of this kind brings to the recipient anew each month of the year, good cheer, comfort and diversion, not to say anything of enlightenment as to the work on the Field to which our Lord has called us. This is just a quiet reminder to our good friends and fellow-saints of this rich opportunity to serve our Lord in a very real way.

"WANTED"

"Bible cards and pictures for our Sunday Schools and daily vacation Bible School work." So writes our Brother, Paul L. Mishkoff from our Field in Bulgaria, where the Lord has been pleased to work so mightily on behalf of this faithful messenger of the Cross.

We believe that many of our readers engaged in children's and young people's work have on hand discarded pictures and Scripture cards, new and old, which would be very useful to Brother Mishkoff in his blessed work among the children of Bulgaria, and we shall greatly appreciate any material they may have to send us, whether it be a small or large package. At our office, 704 Schaff Building, 1505 Race Street, Philadelphia, Pennsylvania, we shall make prompt shipment to Bulgaria of gifts of this nature.

"THE PRIESTHOOD OF THE CHILDREN OF GOD"

This remarkable little tract, written by one of our beloved shut-in readers, has been translated by our Brother Mishkoff into the Bulgarian language, and he is eager to print about 5,000 of them for distribution throughout his native land, together with a number of other tracts that are unusually helpful. Lack of funds for this particular purpose prevents our Brother from going ahead with the printing of these messages from God's Word, and so we are led to open on our books a "Bulgarian Tract Fund," into which we shall place all gifts designated for the printing of tracts in the Bulgarian language. We understand that a few dollars goes a long way in the furnishing of these silent little messengers of Truth, so that such an investment will yield dividends of untold worth. Should any of our friends wish to devote part of their gifts for Bulgaria to this Tract Fund, we would request them to note especially in their letters to us that part of the sum they enclose is for that purpose.

THE ABOVE LIFE

"If ye then be risen with Christ, seek those things which are above" *(Col. 3:1)*.

"There is in a little churchyard in Switzerland, a simple inscription on the tomb of one who perished in an Alpine accident, which has always appealed to me with singular force: 'He died climbing.' He had heard the call of the mountains and lost his life in endeavouring to respond. We have heard the call of the risen Christ, but unlike the climber, we gain our lives in our sustained attempt to respond worthily. 'Seek those things that are above' is a call to enjoy the largest possible life, and each step upward is into fuller liberty and more perfect manhood. But all this on our part is entirely dependent upon the recognition that the Christ who is above is the Christ also 'who is our life'. Nothing less than 'the power of His resurrection' can ever serve to create and maintain in us this determining attitude. Even in nature the most difficult of all motions is the upward. Self-resolve, however well intentioned, is altogether inadequate to such a life as that to which we are summoned by Christ's resurrection. Apart from a partaking of the Divine nature we can never rise to the height of this calling.

—Dr. J. Stuart Holden.

WHAT MISSIONARIES ARE WORTH

Missionaries are worth far more to the world than most people realize. Leaving out of consideration the religious feature of their work, which has meant so much in the salvation of many souls from heathenism and eternal death, the mere economic worth of their work, would have justified the expenditure of all that it has cost. Some of the most remarkable discoveries that have brought the greatest blessing to mankind have been made by missionaries. It was a missionary in Peru, who saw the natives chewing the leaves of the cinchona plant when they had fever. Out of this information grew the production of quinine, the best cure that has ever been discovered for malaria, and which has saved millions of lives all over the world.

It was a missionary, who discovered in Brazil and sent to this country the naval orange, which is yielding many millions of dollars a year to the orange growers of California. One of the most important products used in this country is India rubber. Without it, we can scarcely see how it would have been possible to have built up the electric and automobile and other industries. It was a humble and forgotten missionary who first saw the crude gum used by the natives in some heathen land where it grew, and brought it to the attention of the civilized world. In another way the business of civilized countries is built up by the work of missionaries.

It is a well established fact that civilization follows the Christian religion. And it is an equally well established fact that where civilization goes, there is created a demand for the products of civilization. So in what were once heathen and savage countries, with which the rest of the world had no commerce, when religion has been introduced commerce has followed. If the business men of the world would properly finance the foregin mission work of the churches, they would find it would pay handsome dividends from an economic point of view, besides the immense and immeasurable dividends of saved souls.—*Presbyterian South.*

If you are not growing humble and loving, be sure your faith is no better than a Mohammedan's. You are not of God, but of the world.—*R. M. McCheyne.*

EDITORIAL

DANIEL'S LOYALTY TO GOD AND HIS CONVICTION OF FAITH

"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" *(Dan. 6:10)*.

Daniel's loyalty to his God and his conviction of truth and faith was most beautiful and remarkable. He adhered to his former and usual practice of prayer, even when it was made by law a capital crime. His knowledge of the fact that the decree had been signed by the king and had thus become a law, did not lead him to alter his practice in the least. It is frequently said, "Circumstances alter cases," but that was not true in Daniel's case. There was not even the thought of any compromise in his mind and heart.

Daniel refused to omit his worship of the living and true God, even though it meant the lions' den. He was firm in his conviction, and courageous and loyal in his obedience to his God. And yet how easy it would have been for him to compromise. Under the existing circumstances it would have been quite easy for him to reason with himself and to find some plausible excuse for the omission of prayer for the designated time of thirty days.

He might have argued, "It is only thirty days and I can easily do that long without prayer." He might have said to himself, "I am a subject of Darius, having received many favors from him in the past, and therefore I am duty-bound to obey his law." He might have gone to some secluded place where his enemies could not have found him, and there prayed. He might have changed his hours for prayer and thus evaded his persecutors.

He might have gone to the king and reasoned with him about the matter, and in some way secured his assistance, since the king had thoughtlessly yielded to the will of Daniel's persecutors, unaware of their evil intentions.

He might have reasoned, "Since it is a question of risking my life, and since the decree is for a brief period of time, I'll simply omit prayer for a time, save my life, and afterward pray so much the more to make up for the loss."

But Daniel did not deceive himself. He simply went ahead and did "as he did aforetime". Any such reasoning would have savored of cowardice and compromise, and there was no such spirit in him. He was possessed of a vital faith, and therefore swayed and controlled by a holy conviction.

In this illustration of loyalty to God and conviction of truth, there are suggested two great Bible principles that govern the life of faith and must be the standard of all God's people who would be true to Him. First, there is the principle of obeying God rather than man, where man's claims contradict the claims of God *(Acts 4:19,20; 5:29)*. God's claims upon His people are supreme, and when man's claims contradict them obedience should be accorded to God, no matter what the cost may be.

Second, there is the principle that God's people can better afford to suffer and to die for the Lord's sake than to deny Him. If owning and confessing the Lord before men in word or deed involves suffering and death, it is better to suffer and to die than to deny Him. To confess Him before men is to be confessed by Him before the Father in Heaven and the holy angels. To deny Him before men is to be denied by Him before the Father in heaven and the holy angels. To suffer with Christ is to reign with Him, and to deny Him is to be denied by Him *(Matt. 10:32,33; II Tim. 2:11,12)*.

Men like Daniel are needed in these days of apostasy and religious compromise, who will not shrink nor falter in their loyalty to the Lord and His own Holy Word. May God enable us all to be such by enabling us to receive from Him the needed wisdom and grace!

Pray for the cleansing of Christ's polluted Church.
Pray for Revival!

PETER IN THE HANDS OF THE LORD

"And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people" *(Acts 12:4)*.

In the twelfth chapter of the Acts we are clearly taught that Peter was not in the hands of Herod the king, but in the hands of the Lord. Herod could go so far in his cruel work of murder, but he could go no further than he was permitted of the Lord.

In the careful study of the Book of the Acts from its opening chapters, it will be noted that the Lord had thus far given His people most blessed success and most signal victories in spite of opposition and persecution.

The Apostles met with fierce and hateful opposition soon after Pentecost, and under the blessing, guidance and power of God triumphed over it. The Jewish Council was utterly defeated and the Apostles were victorious *(Acts 3 and 4)*.

Soon after the defeat of the Jewish Council the Church met with a terrible persecution, which scattered the disciples abroad *(Acts 8)*. This was religious persecution; but through God the Church triumphed over it. Then Saul, the chief instrument of persecution, was miraculously converted and became an earnest defender of the "Way" he had so hated and despised. The Jewish Council desisted somewhat in their evil work, and the Church had rest and was edified *(Acts 9:31)*.

The believers had also broken away from the bonds of Jewish legalism, and established a church among the Gentiles, with a strong and growing center at Antioch *(Acts 11)*. All along, God had given them blessed success (in spite of opposition) and signal victory over their persecutors, and over the bitter persecution which they had to endure. The Church grew, believers were multiplied and the Gospel was spread abroad.

But now the Church faced a new trial. The civil power rose up, unsheathed the sword and sought to crush the Church. The ecclesiastical and the civil powers had united and shared in the crucifixion of Christ. Now the civil power was adding its strength to Jewish opposition to Christ, in the persecution of His people. A king in the Roman Empire was giving effect to it. He now became its main instrument, and that upon the basest possible ground. It was Herod Agrippa I.

The name Herod is applied to three rulers in the New Testament out of the eleven members of the family of Herods mentioned: Herod the Great, who slew the male children in Bethlehem when Christ was born *(Matt. 2:16)*; Herod Antipas, who beheaded John the Baptist to carry out a rash vow *(Mark 6:14)*; Herod Agrippa I., who slew James, the brother of John and proceeded to take Peter also, because his slaying James pleased the Jews *(Acts 12:1-4)*. He was a low character, one who sacrificed all principle and commonsense upon the altar of fame. He was the grandson of Herod the Great, and the nephew of Herod Antipas. Herod the Great was full of jealousy; Herod Antipas was full of lust and acted from caprice, and Herod Agrippa I. was dominated by the spirit of honor-seeking, self-importance and self-exaltation.

In his murderous plans he ignored God; he did not even think of Him. He acted as if he had absolute authority and could do as he pleased. He killed James because God permitted it. But he was taught that there was a time to stop; he found out that he was limited. In this remarkable incident we may learn a few instructive and comforting lessons:

First, we learn that Peter was not entirely under the king's power, but that he was in God's hands. In God's hands Peter was safe; the king could go so far and no further. The people of God are in His hands and so immortal until God's time for their death has come. No one can touch them or do them harm save by His permission. If we were more skilled in tracing God's ways of government over His people we could see many deliverances in our own lives similar to that of Peter's.

This is the dispensation of faith and not of sight. God's dealings with His people are veiled to many of them. Only those who have learned to know Him fully and whose faith has been brought to a state of purity and maturity, can remove the veil, and through all disguises, and in every mysterious providence, recog-

(Continued on page 8.)

OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

EFFECTUAL PRAYER

Does Prayer Change Things?

REV. ROBERT H. GLOVER, *M.D., F.R.G.S. Assistant Home Director of the China Inland Mission*

(A sermon preached in the Philpott Tabernacle, Hamilton, Ont., Sunday morning, June 26, 1927. Stenographically reported—revised.)

"The effectual fervent prayer of a righteous man availeth much".

(JAMES 5:16. READ VSS. 16-18)

Permit me to give you a rendering of this text in the revised version of the Chinese New Testament, which is an exceedingly accurate and helpful translation of the original. Turned into English, it would read something like this: **"The energy put forth by the prayer of a righteous man issues in mighty results."**

I like this rendering for the reason that it emphasizes the fact that prayer is a vital force, a great dynamic, which puts forth energy and brings things to pass.

You will observe that this passage presents that aspect of prayer which we call intercessory prayer. There is another aspect which we call devotional prayer—that is, communion with God. And this latter aspect is a very real and very precious one indeed. But prayer is also co-operation with God, as well as communion with God. It is a ministry, an intense labor, which exerts energy and brings mighty things to pass outside of the man who prays.

I am aware that there are those who will object to this conception of prayer on the ground that the universe is governed by fixed and unalterable laws and that, therefore, it is unthinkable that a mere man, by his prayer, should interfere with and change these fixed laws. But these objectors lose sight of the very important fact that prayer **is** one of these fixed laws of God, that personality which enters so prominently into prayer is one of the greatest known laws, and that God has designed to do many things in the world through prayer. When this fact is recognized, it will at once be seen that it is not the man who prays, but rather the man who does **not** pray, who interferes with fixed law and with God's working, by failing to co-operate with God in bringing about things which God has purposed to accomplish by means of prayer.

Perhaps the familiar illustration of electricity may help us just here. Is electricity something that never existed until the last generation or two? Or is there more electricity in the world to-day than a century ago? Yet how startled and aghast our great-grandfathers would be to behold the multiplied forms of applied electricity which are in operation in the world to-day! We drive our vehicles and railroad trains, light and heat our houses, cook our food, wash our clothes and do all manner of things by electricity. Are we, then, to conclude that the men of this generation have violated some law of nature by bringing about these new and strange things? No, they have simply discovered a latent force always in existence, but never understood and utilized, and by discovering and harnessing this force they have brought mighty things to pass that were undreamed of by preceding generations.

Similarly, prayer is a mighty spiritual dynamic that has been largely hidden, undiscovered, a buried talent, an unknown power. But a few saints who have lived close enough to God have been let into its secret and have thus been able, by laying hold upon this power, to achieve things unthought of, not to say unachieved, by others.

In keeping with this conception of prayer is that beautiful expression of the great preacher, Phillips Brooks, who said, "Prayer is not overcoming God's reluctance; it is taking hold of God's willingness." Prayer is not teasing God for something, or coaxing Him to do something which He is reluctant to do. Oh, no! As a matter of fact, God is far more willing to give and to do than we are to ask Him; and the desire which we find in our own hearts is but the feeble reflection of His great desire. Prayer is rather the laying hold upon God's willingness and thus bringing into play His almighty power.

The principle of prayer having thus been stated, we have next an example furnished us of its working, and the illustration here given is from the life of the prophet Elijah.

First of all, we are reminded that Elijah was **"a man subject to like passions as we are."** In other words, he was a man of flesh and blood, no prodigy, no super-man, no man in a special class by himself. Whatever Elijah did we may do; his resources were only such as are available to us.

Then, too, we are told that **"he prayed earnestly,"** or, as the marginal reading puts it, **"he prayed in his prayer."** Now this might seem like a mere repetition of words, but I am convinced that it is not. There is the external prayer, and there is the internal prayer within that external prayer. We bow our heads, bend our knees, close our eyes, assume the attitude and employ the language of prayer, and in doing all this we are said to be 'engaging in prayer." Yes, but are we **praying** in that prayer? It is possible to go through all this outward form without anything of the inward reality, for true prayer is the outgoing of pure desire and the exercise of trustful faith in God. Elijah **prayed** in his prayer. Let us take to heart that lesson and let us not merely say our prayers, but actually **pray.**

Then, coming to the central thought, we are told that Elijah prayed that it might not rain and that, as a result, it rained not for three and one-half years. The story is in the seventeenth of first Kings, as we all know, but would we have discovered that that drought which came upon Israel in the days of Elijah was brought about by Elijah's own prayer except for this New Testament commentary upon the Old Testament incident? In the narrative in Kings we see the rugged prophet emerging from nowhere, as it seemed, and standing before the wicked King Ahab and his more wicked consort Jezebel and boldly announcing an impending drought upon the land. But no suggestion is given as to how that drought was actually brought about. Elijah stands merely as the announcer of it for God. Here in James, however, we are told that God used Elijah not merely to announce the drought, but also to bring it about through his praying. **"Elijah prayed, and it rained not".** God had to find a man in tune with Himself and who thus caught His thought, turned that thought into prayer, and so brought to pass God's working.

Nor is this at all an exceptional instance of God's way of working. Rather is it just one among many illustrations of how God is constantly working things out by means of prayer. Indeed, I sometimes think that if we could push aside the veil and see into the invisible we should discover that God does nothing without the co-operation of someone's prayer.

Other examples come before us all through the Word. Among the outstanding are Abraham pleading for Sodom, Moses agonizing in prayer on the mount for gain-saying Israel, and Daniel prostrate on his face by the riverside supplicating for his captive people.

All these are instances of prayer which put forth energy and brought mighty things to pass. Oh, that there might be more intercessors and prayers of this kind! Yet, thank God, such prevailing prayer is not a thing entirely confined to the past. Let me give you one illustration from our own day, with the facts of which I am intimately acquainted.

It was in a village in Ohio that a blacksmith came home from the forge one Saturday evening and sat down to his humble supper. He was a godly man who, with his wife, was supporting a girl in a mission school in India. On his plate had been placed a letter just received from India. He broke the seal and began to read. A serious look soon crossed his face, and pushing himself back from the table he said, "Wife, I cannot eat my supper. I must pray." Entering at once into his closet, he betook himself to prayer and, like Elijah, "he **prayed** in his prayer."

The letter in question had brought sad news. The missionary, whom I knew personally, told about this girl, how she had resisted all efforts for her spiritual help. She had become hard

and incorrigible, and was not only resisting Christ for herself, but was standing seriously in the way of others accepting Him. Unless a change should come very shortly in this girl, the missionary wrote, they would be obliged, for the sake of the other girls, to send her from the school altogether.

The blacksmith entered into his closet and prayed. Now, Saturday night in Ohio, as you all know, is Sunday morning in India, allowing for the difference in time. As was afterwards learned, on that Sunday morning the missionary lady gathered with her class of girls in Sunday School as usual. The lesson, however, had not proceeded far until, without any apparent reason, this incorrigible girl leaped from her seat on the floor, flung herself in tears at the feet of the missionary and wept her way to the Saviour. The other girls were deeply moved, one by one they followed her example, and salvation came to the whole class that morning. Vital energy had been put forth by prayer in Ohio and, as a result, great things came to pass in India.

Just as the sun shines in its strength upon the water and draws the moisture skyward from its bosom until it forms into clouds, and then the rising wind wafts those clouds to some other locality, and by and by they break in refreshing showers upon some parched area, so God in heaven draws from the heart of a responsive child of His on earth prayers which ascend to heaven and are stored up as incense in golden censers (according to the imagery of the eighth of Revelation), and then the Spirit of the Lord takes and wafts those prayers until they hover, like a cloud, over some dark land like India or China and in the fulness of time burst in showers of saving grace and power upon parched and needy hearts out yonder. Does prayer change things? Yes, indeed, it does!

But there is also a condition expressed in our text which we must not overlook. We are not told that the energy put forth by the prayers of **any** man accomplishes mighty things; it is the prayers "of a **righteous** man" which have this effect. Now we know what is meant by a righteous man, namely, one who has renounced his own goodness, which is as filthy rags, has accepted Christ's free salvation and stands justified by faith in Him.

We must keep in mind, however, that righteousness has also a practical as well as a theological aspect, and that the justified man must, through the grace of God operating within him, become a **right** man in his character and conduct. Only thus can he be an effectual intercessor. Someone, moreover, has reminded us that righteousness has two dimensions. There is perpendicular rightness—our relation with God; and there is horizontal rightness—our relation with our fellowmen. "Beloved", writes the Apostle John, "if our heart condemn us not, **then** have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight" *(I John 3:22)*. Have you noticed, in that great fifteenth chapter of John, the two "whatsoevers"? First, "Ye are My friends if ye do **whatsoever** I command you". And then, "That **whatsoever** ye shall ask of the Father in My Name, He may give it you". We can have that "whatsoever" of answered prayer fulfilled only as we fulfil that other "whatsoever" of obedience to Christ. Accordingly, the Apostle Paul tells how he exercised himself to have constantly "a conscience void of offence toward God and toward men".

As prayer is the highest of all ministries, so its conditions are the most exacting. I venture to think that effective praying has even more severe conditions than effective preaching. I realize that both of these great ministries properly demand rightness of heart and life. And yet there is a sense in which a man can be effective, in a measure, as a preacher when he cannot as an intercessor. In the pulpit he may substitute for spiritual power a strong personality, eloquence of speech, keenness of intellect, and the like, and thus profoundly impress his hearers, but in prayer he stands alone before God, who seeth in secret and looketh upon the heart, and nothing passes there save reality.

Let us remember, then, that prayer is not some detached and separate function of the soul, not some special gift imparted to one Christian and denied to others. No, prayer is just a part of our spiritual life as a whole, and our power in prayer depends upon our Christian character and conduct, upon our right relations with God and man. This is well illustrated in the Old Testament characters whom we have already noted as examples of effective praying. Abraham is called "the friend of God", Moses "the servant of God", Elijah "the man of God", while Daniel is referred to as "the man greatly beloved". Character and close relation to God underlay the power of these men in prayer.

Beloved, God is seeking intercessors. He has always sought them; He has always needed them, and never more than at this present juncture in the world and in His work. And, thank God, we may all have a part in this holiest and mightiest service for Him. We cannot all be preachers, for preaching calls for particular gifts and abilities of a public character. But prayer is the prerogative of the humblest child of God, who may have no public gift or talent, who may be without education, who may even be shut in, or actually bed-ridden. Indeed, some of the greatest intercessors that have ever lived have been among these last mentioned, who nevertheless in prayer have projected themselves beyond the farthest limits ever reached by a preacher, and have touched and influenced the very uttermost parts of the earth by way of the throne of grace.

But let me further remind you that prayer of this sort is no cheap or easy thing, no mere pastime; it is work of the most strenuous kind, it is travail of soul. It will take all there is of us. I dare to say that it is easier to **give** for missions, or even to **go** as a missionary, than it is to **pray** effectively for missions. We shall need to enter Christ's school of prayer and learn through concentration and perseverance many lessons.

It will also take time, much more time than I fear most of us are wont to devote to prayer. And this will call for sacrifice, for the resolute shutting out of many other things, good in themselves but of much less value, which crowd our prayer life into a corner. Do you find it easy to get time for quiet, unhurried prayer? No, and you never will. The Devil will see to that. Those who leave prayer for leisure or impulse will never be effectual intercessors. We shall have, like the early Apostles, to "give ourselves unto prayer". We shall need to make prayer a "previous engagement" and resolutely guard our fixed prayer periods from encroachment by other things.

After all, are not our excuses with regard to getting time for prayer really idle? We find time for that which we deem most important. Most of us are busy people, I know—perhaps too busy. Yet we usually get time for three meals each day, and rightly so because of the importance of our physical upkeep. We get time simply because we take time. Then if we do not get time for prayer, is it not because we implicitly count prayer of less importance, and conclude that we can get along without it? I have come to feel that the only satisfactory answer I myself can give to the question, "Do I believe in prayer?" is an answer in action, not in word. **I really believe in prayer in the measure in which I actually pray**; otherwise my belief is merely theoretical and valueless.

The men who have accomplished most for God have been men of prayer. John Wesley was wont to spend at least two hours each day in prayer. Samuel Rutherford rose at three o'clock each morning to wait upon God. John Fletcher was said to have stained the walls of his chamber by the breath of his prayers. The greatest missionaries have been uniformly men of prayer. Think of David Brainerd dying at the age of twenty-nine, and Henry Martyn at the age of thirty-one, and yet their names stand out as among the brightest stars in the missionary firmament. These young men exerted a profound influence not only upon their own generation, but upon all succeeding generations as well. It was not by their actual labors, which were soon cut off, so much as by their prayer life and their resultant saintly characters.

Adoniram Judson, perhaps the greatest missionary ever sent out from American shores, was emphatic in his insistence upon prayer. I quote his words: "Be resolute in prayer. Make any sacrifice to maintain it. Consider that time is short and that business and company must not be allowed to rob thee of thy God." That was the man who impressed a mighty empire for God.

(Continued on page 10.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THE PURPOSE OF GOD IN THE PRESENT AGE

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" *(Acts 15:14)*.

The late Dr. A. J. Gordon is responsible for this very suggestive and thought-provoking expression: "In the Mosaic age, God called out some from one nation preparatory to His calling out, during this age, somebody from every nation; and in the age to come, everybody in one nation will be saved in order to reach everybody in all nations."

It will be observed that after Israel rejected their Messiah and King and buried Him out of sight, thinking they had put an end to this "imposter," God raised Him from the dead, received Him up into Heaven, and set Him down at His own right hand and gave Him all authority in Heaven and on earth. He also gave Him to be the Head of the Church and sent the Holy Spirit down upon the disciples of Christ to enable them to bear witness concerning the Lord Jesus Christ: that He is the Messiah-King of Israel; that He was God manifest in the flesh; that He has put away sin by His death and shed Blood; and that He is now exalted in Heaven to be both Lord and Christ; and that He is coming back again, personally and bodily, just as He ascended on High.

A World-Wide Witness

But the disciples were also to witness that all who believed on His name should receive remission of sins. And they were to bear their testimony unto the ends of the earth and among all nations. It was to be a world-wide witness. They were to proclaim the Good News of salvation through faith in Christ everywhere and to all men, that all might have the happy privilege of hearing about Christ and His accomplished redemption, believe on Him and be saved.

The body of believers, thus called out in response to the testimony, is called "the Church"—in Greek, the "ekklesia." This word is derived from two words, "ek"—out of, and "kalleo"—to call; and it means "a called out body." This called out body, the Church, is called in Scripture "The Body of Christ" *(Eph. 1:22, 23)*. It constitutes a people who are called out of the world and united to Christ, the Living Head in the Glory, by the baptism in the Holy Spirit *(I Cor. 12:12, 13)*.

The Mission of the Church

The purpose of God for the present age is to gather out from among the nations every destined member of this Body, and thus to complete it. This is the only work God has purposed to do during the present age. And the mission of the Church of Christ conforms to this great purpose of God. She is to preach the Gospel of the grace of God among all nations, to gather those who are called by evangelism and to perfect those who are saved and prepare them for ministry, by teaching and shepherding. And what a great and glorious mission it is!

Now we cannot leave this point of teaching until we have given it due and proper emphasis, since it is of the utmost importance that we should be perfectly informed and intelligent concerning it. If Satan can succeed in misleading us concerning it, he will have succeeded in cutting the nerve of our missionary spirit and our evangelistic effort. We therefore call attention to the fact that there is not to be found even so much as a single hint in the New Testament Scriptures that in the present age the whole world is to be brought to the Lord Jesus Christ.

"The Whole World for Christ"?

We know full well that the slogan of a large part of the professing Church is, "We'll take the world for Christ," and that this slogan is expressed and emphasized both in sermon and song. But we unhesitatingly affirm that such a slogan is unscriptural, as well as misleading. A better and more Scriptural slogan is, "We'll bring the News concerning Christ to the whole world!" In it is embodied the heart and soul of the content of true evangelism and missionary enterprise, and therein is found the nerve and spirit of world-evangelism, because it is in full and absolute accord with the purpose of God for the present age. And, in being in full and perfect accord with the purpose of God for the present age, there lies the secret of missionary vision, passion and zeal. In God's age-purpose there lies the nerve center of all truly spiritual missionary enterprise and effort.

"Little Flock" Despised

It needs to be stated further that the New Testament teaches the very opposite of the conversion of the world in the present dispensation. It teaches that the Truth will be in the minority during the whole of the present age; that God's people will be only a little flock; that the Church of Christ will be despised, hated and persecuted by the world and the false, professing Church; and it foretells that an awful apostasy will take place in the end of the age, which will culminate in the manifestation of the Antichrist, the man of Sin, and result in The Great Tribulation and the terrible judgments of God poured out upon the world.

Faithful to His Call

Let us therefore beware lest we be side-tracked by Satan into unscriptural effort and thereby miss the mind and purpose of God, and thus be brought to spend our effort in vain. Let us the rather be true to our mission of making Christ known everywhere and devote all our powers and energies and means to this end. It is in God's purpose for this age that we find the missionary program for the Church of Christ, and if she is true to the Divine program she does not need to inaugurate all sorts of forward movements and campaigns to realize success, but the Gospel will go forth and the Word of the Lord will grow and prevail, and the Church will be built up and completed. The Church that holds to God's program, in dependence upon the Holy Spirit, is a revival Church, an evangelistic Church, and therefore a truly evangelical Church.

CHOSEN FOR SACRIFICE

By Mrs. Spencer Johnson, *Editor of "Life and Liberty"*.

"And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place for Myself for an house of sacrifice" *(II Chron. 7:12)*.

"Ye are the temple of the Holy Ghost" *(I Cor. 3:16)*.

"Greater love hath no man than this, that a man lay down his life for his friends" *(John 15:13)*. From one end of the Bible to the other the thought of **sacrifice** seems uppermost; God lays so much stress upon it, and brings it so much to the fore. The whole of the Jewish ritual was made up of it. Special blessings were bestowed upon those from whom a greater sacrifice was required. Take for example—Abraham. On that very Mount Moriah where he offered "His son, his only son Isaac, whom he loved", Solomon's celebrated Temple was erected, which God, in the words of our text, chose to be a "place of sacrifice to Himself".

And is it not the same now? Does not the Lord Christ call us His "Dwelling Place", His Resting place, the "Temple of the Living God"? Does He not choose us, that He may live out again in us His Lamb-like Life, as well as to manifest His mighty Resurrection power and "effectual working" through us? And He Who, when on earth, gave Himself for others, will He not once more **in us** choose the Cross and a laid-down life?

Paul knew something of this when he wrote to the Philippian Christians about a "poured out" life *(ch. 2:17, R. V., marg.)*, and he adds—"poured out as drink offering", i.e. to the very last dreg! This was because he had drunk deeply of the spirit of his Master, Who had "emptied Himself" *(ch. 2:7, R. V.)* that He might be "made like unto His brethren" *(Heb. 2:17)*.

Sacrifice means suffering,

but—"If we suffer with Him, we shall be also glorified together" *(Rom. 8:17)*. We all wish to share, even down here and **now** His joy, but do we shrink from the first step? There seems to be the thought of the Lord conferring a favour on us by **al-**

lowing us to share His Sufferings. In the R.V. of Phil. 1:29 we read;—"It hath been **granted** to you in the behalf of Christ, not only to believe, **but also to suffer"**; and the same word is used in speaking of the "Over-comers" being **granted** to share Christ's seat on His Throne *(Rev. 3:21)*. Paul's prayer, "That I may know Jesus, and the efficacy of His Resurrection, and might participate in His sufferings, and **be assimilated** to His Death" was after "having parted with all things that had been his excellence, and having accounted them as dung, and detrimental because of the Messiah" *(vs. 7, 8, Syriac Ver.)*.

Perhaps you have told the Lord that you would "Follow whithersoever He goeth": are you willing to drink of His cup? Have you thought of all it means? Do you see a little of **why** He chose you, and what He wants to make you—"A house of sacrifice for Himself"? He asks for nothing from you, but **yielddedness on every point,** and then He will make you "exceeding magnifical" *(II Chron. 22:5)*, as the Temple of old, for He will indwell and reproduce Himself once more in you.

An ancient legend gives us a beautiful illustration of this. A heathen king in the far east desired to have a temple built that was worthy of the sun. One architect after another brought forward magnificent designs, each one more elaborate than the other with its gilded cornices, etc., but none really pleased the king. At last a poor, despised architect came forward with his plan in hand. It was merely a crystal structure, which would allow the pure rays of the sun to penetrate through every part without let or hindrance, and so fill the whole, and this one the king accepted.

The Lord is seeking today men and women who are willing to be nothing, that He may be "All in all"; separated unto God for a "House of sacrifice."

Would we have our lives sublime? It is only as the gold passes through the fire that it becomes refined; and it is only what is placed on God's Altar, and what passes through His Fire, that can be used **by** Him and **for** Him.

God's present-day sacrifices

What are the sacrifices that God calls for now? Let us briefly name some.

(1) In Psa. 51:17, we read **"The sacrifices of God are a broken spirit"**—brokenness, so that the Holy Spirit within can flow out; no hard crusts or "starchiness".

(2) "The sacrifice of giving" *(Heb. 13:16)*. "The liberal soul shall be made fat"; not keeping to ourselves what God gives to us—a blessed recollectiveness that we are nothing but stewards —channels through whom God can pour in His Life to bless others.

(3) "Sacrifice of praise. . . that is the fruit of our lips" *(Heb. 13:15)*—yielded lips for Him to speak through; His messengers. How many Christians there are that need the dumb spirit cast out; Christians who cannot testify, or pray, or say a word for their Master!

(4) "Sacrifices of joy" (or, **'shouting,'** marg. [*Ps. 27:6*]). This we cannot pump up. We can only offer to God what is real and spontaneous, and what comes from a glad, overflowing heart. As Christ fills our being, what comes from us must partake of His Character; and the Psalmist calls Him "My Exceeding Joy."

(5) "Your bodies" *(Rom. 12:1)*. Not only our lips; God does not divide us up, but He wants the **whole**; our **hands** to do His work, our **feet** to run His errands; our **hearts** to love the unlovely and unloving; our **every power** to do His Will. Will you let Him have you thus; and even **now** say with Paul—"I am **ready** to be offered" *(II Tim. 4:9)*? And not grudgingly, but with Paul again, say "If I be offered on the sacrifice . . . of your faith, I joy and rejoice" *(Phil. 2:7)*? May He grant it! How He values anything that **costs** us something!

"It is not a new thought, but it is an appropriate one, that all the things God has used have first been sacrificed. It was a Sacrificed Saviour, One who "emptied Himself" that God has so highly exalted. It was a sacrificed Isaac that God made the promised seed, and the progenitor of Israel's tribes. . . And so it is only when our "Isaac is on the Altar", and our whole being is lost in God, that He can lay the deep foundation and rear the everlasting walls of the Living Temple of which He is the Supreme and Eternal Glory.

Let us be whole-hearted and true, and like David of old, who said—"I will not offer burnt offerings unto the Lord my God of that **which cost me nothing"**, so that we may not have God's charge brought against us at that day—"Ye have offered polluted bread upon My Altar. . . I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand" *(Mal. 1:7, 10)*.

"Bring ye all the tithes into the storehouse, that there may be meat in My house, and prove Me now, saith the Lord of hosts, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it". Amen.

"COME LABOR ON"

JOHN 11:38-46.

BY NORTHCOTE DECK, M.D., *Missionary to Solomon Islands.*

Lazarus was plainly dead, nay, had been dead four days. He had even now passed into a state of corruption. That was the problem that faced the Saviour after His hot walk from beyond Jordan. Can you not see Him with the attendant disciples, the attendant multitude? There stands the Saviour of the world, in all the majesty of His person, "stands and stretches out His hands." He, the brightness of His Father's glory, the express image of His Person, stands waiting to be gracious, waiting to do the mighty deed for which He has come. Yes, **He** is ready and waiting, and more, He is longing to work the miracle that will bring such joy; for with a sublime touch, the inspired Word tells how His heart overflowed in love and sympathy to that lowly family when "Jesus wept".

So there you have the two chief personages of a scene that is typical of the life-given work He came from heaven to do. **But alas, there was an obstacle** that seemed insuperable! The dead man was there, needing, oh, how greatly, a speedy miracle. The wonder-working Saviour was there longing, oh, how deeply, to work that miracle; but the grave was "a cave, and a stone lay upon it." That stone intervened between the dead and the living, between the sinner and the Saviour. And, with reverence we say it, He could not, would not remove it. That was not **His** work. For one of the mysteries of godliness is the self-appointed limit He has set to His own activities. He will not break open a door, a heart. He knocks, He pleads, He waits. He will not force His pardon and peace and power on those who reject Him. So now the stone is the one obstacle that hinders.

Then with pointed emphasis He cried, **"Take ye away the stone"**. Of course, at a word from Him, it would have faded into thin air, or have fallen at His feet. But that word He would not speak. It was **their** work, not His, the taking away of the stone. They must do it before He could intervene on behalf of the dead. "Take ye away the stone".

Truly today men are needy enough; and as truly, God is mighty enough; but between the two, keeping many a soul in the darkness of death, hindering many a blessing, stands **many a stone of stumbling.**

Ah! friends, we cry to God to work, when it is for us to work first. We cry to Him to unleash His power, when it is for us first to do all in our power, by prayer and confession to put away sin from our hearts and our assemblies; to lay aside the weights the church so often carries, that we so often carry; **to abandon unholy alliances with the world, and live more like the pilgrims and strangers we are called of God to be; to show more signs of spiritual life in the midst of spiritual death.** Here are some of the stones that stumble, that obstruct, that condemn. Too often the church is full of unconverted members, mere grave-stones that fill the church when they should be in the cemetery. And men wonder and grieve that the church has lost its power, that the Gospel seems impotent. Yet after eighteen centuries the Saviour's power is undiminished; His lustre is undimmed; His love is undaunted. But He **waits** to work, as He waited then, and cries again, "Take ye away the stone".

II.

And now the stone is removed; the last real obstacle is gone—

for death is no obstacle to the Prince of Life. And ah! How willing He is to work, how glad to at last be free to intervene, for He cries, "Father, I thank Thee".

"And when He had thus said He cried with a loud voice, 'Lazarus, come forth'!" Ah! Wonderful Lord! Never man spake like Thee. Here in the presence of such love and power, we are hushed and dumb, we bow and worship. Thou art the Lord, that is Thy name, and Thy Glory Thou canst not, wilt not give to another. For this is indeed Thy Divine prerogative; having given Thine own life, now to give life to all the dead that come unto Thee. To whom else should men go? Thou hast the words of eternal life.

How many, many times we have seen Him work just such a miracle in heathen lands, when the stones of stumbling have been removed. How often one's heart has been hushed, one's breathing stilled, as, one by one, cannibals and savages have bowed the knee and the heart, have kissed the Son, and in reverent simple faith have claimed His great deliverance from death. And as He did His mighty deed and gave life to the dead, He seemed to cry, "Lazarus, come forth".

Yet how different a gospel is preached today in many pulpits reared in His name. "Man needs no new birth, no further life; already he is divine;" so men lay impious hands upon the ark of God, and seek in human impotence to counterfeit the work of Divine Omnipotence. Be not deceived; that day shall declare it, that great day when with infinite pain yet with infinite justice, the world's Saviour and Judge must pronounce the final solemn, "I never knew you", to all who will not come unto Him that they might have life.

III.

So the stone having been removed, the Lord of glory has spoken the word of life. Haltingly, blindly Lazarus comes forth, alive but not yet free. He cannot be left thus, as are so many converts. Again there is a call for human service. "Loose him", He cries, "and let him go". For the man has life, but has not liberty; and truly typifies the spiritual standing of multitudes of the redeemed.

How much loosing is needful in the homelands today, amongst true believers! Even so it is among converts in the mission field, until heathen chiefs protest, "Your God is too 'shy.' Why does He take away so much; all our dances and all our devils? Why do you make the way so hard?" And we have often told them how horses which are hard to catch are sometimes let loose in the fields wearing a halter, from which a long rope trails, so that it is easy to walk up quietly behind, seize the rope and secure the horse before he is aware of it. Even so the sins and habits and superstitions that so often cling, even to true believers, are halters convenient to the adversary, of which he makes full use, and from which they **must** be freed. Oh! may there be many able ministers of the Word who shall seek in the Spirit's power to loose His people from these habitual halters, so that in place of being led into captivity by the evil one, Christ may lead His people always, in triumph, and so that in place of grave-clothes He may give them robes of righteousness.

Note in this graphic narrative how large a share in the miracle Christ yields to His disciples. **They** are to roll away the stone; **they** are to loose the man and let him go. All that He can He gives them. Thus with kingly generosity, He, who might have done it all with a word, a gesture, who might have given the priceless boon of this service to adoring angels, loads favor upon favor upon the doubting disciples, as He promotes them partners in His redemptive work. Ah! Surely this is the crowning glory of the Gospel, that we are not only saved from sin, but saved unto service.

Think how, grave-eyed and tender He must have watched the disciples straining at the stone, must have approved them as they loosed his grave-clothes from off the man. Yet just so, from His Father's right hand in glory He looks down tenderly today; just so He watches with love the feeblest efforts in His service. And never was the call to that service so pressing, so urgent as today. All over the mission field where Christ has been set forth, the Saviour of the World, He has begun to draw men unto Him, so that there comes an increasing cry from the tombs of heathendom, from ungarnered multitudes of men who wait to be loosed from their sins, but who too often die waiting; for men are slow and late. Ye see, then, your calling, brethren; we are saved, not that we should watch others serve, not that we should leave it to others to "take the prey", but that each—the mightiest and the feeblest—should humbly become partakers of His toil, His tears, His sufferings, that in the end we might be counted worthy to become partakers also of His glory.

"Come labor on!
No time for rest till glows the western sky,
While the long shadows on our pathway lie,
And a glad sound comes with the setting sun,
'Servants, well done.'

"Come labor on!
The toil is arduous, but reward is sure.
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord with Thee."

—*Our Hope.*

PETER IN THE HANDS OF THE LORD

(Continued from page 3.)

nize His love and care. God does not rule all things, but He overrules them, and that to the advancement of His own purposes and the highest good of His people. To know and apprehend His love toward us, and to know that we are the objects of a Father's love and tender care, brings deep satisfaction and real soul rest.

Second, we learn that nothing can withstand God's purposes nor hinder them. He had purposed to establish His Church in the world, and to spread His Truth unto the uttermost part of the earth. He had purposed to set Israel aside, and to graft the Gentiles into the place of privilege and blessing. He was carrying out what He had purposed. In spite of the opposition of the Sanhedrin, the Gospel had gone far and wide, and the Church had already been established among the Gentiles. God Himself was the mover in the great missionary enterprise, and so all the opposition of the Sanhedrin and of Judaism He simply overruled to the furtherance of His own purposes.

Can the civil power withstand Him with any degree of success? Nay, verily. He overruled Herod's wicked designs to the advancement of His own purposes. In so doing He pressed His work to a new center of activity. This new center was in waiting and the Gospel was now being presented to the Gentiles. In this connection also, were we more skilled in the interpretation of Divine Providence, we could read the fulfilment of God's purposes in many present-day events and issues. God is steadily and firmly guiding things to the culmination of His own counsels. Men, in their strenuous endeavor to advance humanity, are ignoring God and His Word entirely, but God is overruling this to the furtherance of His own designs. Every single sign of the times is but a settled evidence of this great fact.

Third, we learn how the disciples were taught that they did not need to fear the civil power. Let us carefully ponder this great fact. We may say, there are just four main points in the chapter before us.

(1) The Secure imprisonment of Peter and so his serious and critical condition.

(2) The express and minute description of Peter's divine deliverance.

(3) The unbelief of the church made manifest in their hesitancy to credit the reality of Peter's deliverance.

(4) The sudden death of Herod as a judgment stroke from God.

In the midst of Herod's proud glory he was cut off, as if he were nothing. And that is all he was, and it is also all that anyone is in God's holy sight. God showed Himself superior and supreme, and so taught the Church that they need not fear the civil power. May we, who live in these days of antichristian principles and the exaltation of man, learn this lesson well. Let us fear and trust God, for He lives and overrules all things to His own glory.

"NOT OFFENDED"

E. V. B.

"And blessed is he whosoever shall not be offended in Me" *(Matt. 11: 6)*.

"When on the aspirations of the heart
A darkness falls, and, all her aids withdrawn
No comfort comes to cheer the lonely soul,
God is not with these less in dark than light;
And in aridity and drought discern
His ministry and thy best way to Him!
A little while He leaves thee, to return
In fuller sweetness. Ah, He leaves thee not,
His consolation, not His ward or watch,
Withdraws a while; and thus He leads thee on
That thou, through dereliction and great pain,
May'st pass forth into felicity.
God waits behind the darkness of thy soul,
As waits the sun to gladden earth and sea,
And bitter winds, possessing all the East,
Can hinder not, nor darkness bar the way."

Are you, dear child of God, passing through a season of peculiar testing, something quite different from anything you have ever experienced? Darkness, dryness, a seeming withdrawal of all consciousness of God's help and presence, the heavens over you like brass, Jesus so very far away, and apparently unresponsive to the cry that comes from the depths of your crushed and bleeding heart?

Up to this time you have had such wonderful revelations of His love, such manifestations of His presence and power; you have "prayed through" so easily, but now you stand helpless before this mountain of difficulty and, although you pray and plead, He answers you "not a word" *(Matt. 15:23)*.

You struggle and agonize to draw a response from Him, an explanation of some kind for His silence. One little word only, one whisper, just one faint concession would do, but He gives neither.

Are you "offended" with the Master's silence and His way of dealing with you?

Dear child, stop your struggling and look up! You are in God's choicest school of faith. Your Heavenly Father has had to withdraw His gifts and hide Himself, to prove whether you are walking by "the faith of sight, or by the faith which is the test of things not seen" *(Heb. 11:1, R. V.)*.

He has a great purpose in this peculiar time of trial, and there will be blessings, help, and revelations of Himself that will come to you that never could otherwise have come, and many beside yourself will receive great light and blessing through you, after you have learned to trust when there is not a ray of light upon your pathway, when you can just lie content in the Master's hand and trust His silence.

Have you heard the beautiful story of how one Christian dreamed that she saw three others at prayer? As they knelt the Master drew near to them. As He approached the first of the three, He bent over her in tenderness and grace with smiles full of radiant love, and spoke to her in accents of purest sweetest music. Leaving her, He came to the next, but only placed His hand upon her bowed head, and gave her one look of loving approval. The third woman He passed almost abruptly, without stopping for a word or glance. The woman in her dream said to herself: "How great He must love the first one; to the second He gave His approval, but none of the special demonstrations of love He gave the first; and the third must have grieved Him deeply, for He gave her no word at all, not even a passing look. I wonder what she has done, and why He made so much difference between them?"

As she tried to account for the action of her Lord, He Himself stood by her and said: "O woman, how wrongly hast thou interpreted Me! The first kneeling woman needs all the weight of My tenderness and care to keep her feet in My narrow way. She needs My love, thought and help every moment of the day. Without these she would fail and fall.

"The second had stronger faith and deeper love, and I can trust her to trust Me however things may go, and whatever people may do.

"The third, whom I seemed not to notice, and even neglect, has faith and love of the finest quality, and her I am training, by quick and drastic processes, for the highest and holiest service. She knows me so intimately and trusts Me so utterly, that she is independent of words or looks or any outward intimation of My approval. She is not dismayed or discouraged by any circumstances through which I arrange that she shall pass; she trusts Me when sense and reason and every finer instinct of the natural heart would rebel, because she knows that I am working in her for eternity, and that what I do, though she knows not the explanation now, she shall understand hereafter.

"I am silent in My love because I love beyond the power of words to express, or of human hearts to understand, and also for your sake, that you may learn to love and trust Me in Spirit-taught, spontaneous response to My love, without the spur of anything outward to call it forth."

"Blessed is he whose faith is not offended,
When all around his way
The power of God is working out deliverance
For others day by day;
Though in some prison drear his own soul languish
Till life itself be spent,
Yet still can trust his Father's love and purpose,
And rest content.

"Blessed is he who, through long years of suffering,
Cut off from active toil,
Still shares by prayer and praise the work of others,
And thus divides the spoil.
Blessed is he who, though his lips have pleaded
Again and yet again,
Still comes a suppliant in the name of Jesus,
Nor deems his prayer in vain.

"Blessed art thou, O child of God, who sufferest
And can'st not understand
The reason for thy pain, yet gladly leavest
Thy life in His blest hand.
Yes, blessed art thou whose faith is 'not offended'
By trials unexplained,
By mysteries unsolved, past understanding,
Until the goal is gained.

"For thee awaits an 'afterward' of glory,
Eternal bliss complete,
An understanding of His purpose for thee
A joy exceeding sweet.
The 'unoffended faith' that here has trusted
A Father's boundless love
Shall then, made manifest in all His beauty,
Be crowned for aye above."

GOD'S QUIET CONQUESTS

"Not by might or power, but by my Spirit saith the Lord".

God's quiet operations are like Himself, they are deep, and quiet, and seem to be slow, and circuitous, and have to be searched into in order to be appreciated.

When we stand upon the margin of a swift river, it often happens that there are whirling eddies near the shore, where the water runs back up the stream, which looks as if the river were going the wrong way, but when we look out in the channel, we find the current speeding on toward the ocean. This is a picture of the way God works. In many things in the church, and society, as well as religious experience, it looks as if God were being defeated and that the movements of His grace and providence were failures, and that all his purposes were going the wrong yay. It is only when we lift our eyes, and look farther away from the shore of the present moment, and take into consideration the entire stream of God's government among men, that we see He is constantly getting the victory, as it were by strategy, and in quiet circuitous ways.

He works in a hidden way, as if with gloved hands, under what we call second causes, and by forces that are spiritual and not mechanical. His great operations in grace, in subduing the soul, are accomplished by the invisible and almost unrecognized power of serious thoughts, gentle heart yearnings, heavenly attractions in prayer, secret apprehensions of great danger, or sudden openings in the mind of hope, and bright possibilities, or by the alternations of a sense of utter helplessness on the one hand, and then great courage and determination on the other.

Have you noticed that great rough old sinners are usually captured and conquered in the most unexpected ways, and by some little pathetic circumstance full of quiet gentleness, exactly the

opposite of what we would think essential to produce such results? Infidels are not converted by big sermons, but more frequently by the quiet trust of some poor old saint, or the whispered prayer of a little child. Whatever is done by Satan or the flesh, is with great show, and noise and demonstration; and you would think they were upsetting the universe at every turn. **Carnal churches** work on the same line as the world, and when they plan for a revival there must be a great combination of churches, crowds of people, a gigantic choir, with trumpets and drums, and an army of eloquent preachers, and a great spread-eagle splurge, and when the fuss and rattle is over, it is well nigh impossible to find souls truly converted to God. At the same time some humble saint on a back alley, or out in a cornfield, is silently weeping and praying for the salvation of some child, who will turn out to be a great prophet or reformer, in the power of the Holy Spirit, and worth ten thousand times more in far reaching results than the ecclesiastical thunder of the huge man-managed revival. . . . .

God works **through persons**, through **individual souls**, instead of committees, and federated bands, or great organizations. The strongest force on earth is the individual soul. God conquers some one heart, and through that heart He pours His purposes like a mighty river.

The closer we get to God, the more we prize the individual soul. When men drift away from the Lord, the **individual man** counts but little, and confidence is placed in **big majorities**, and **heavy armies**. The tower of Babel was built by a national committee who said, "Let us build us a city and a tower."

But God singled out **one man**, Abraham, and called him to be **a pilgrim**, and a founder of a race of those **who had faith.** The King of Syria marshalled an army to capture the prophet Elisha, but that **lone prophet prayed**, and the army went blind, and he led them into Samaria. This is a sample of universal history.

Men are forever depending on **armies, committees**, and **a show** of strength: and in the most quiet, simple, and **unexpected way**, God gently and secretly inspires some **one soul** who outwits the wise, and carries out God's purposes in an undreamed-of-way.

The Lord carries His point, and makes His conquests, by keeping His saints in a helpless condition in various ways, so as to make them live by faith, and **depend on God alone.**

If the Lord should give His people what men call success, such as plenty of money and personal prosperity, it would prove a total failure from God's standpoint. God succeeds by making man to fail. To read the Bible, and then look at human life, **it does seem that God is being defeated.** What seems to be a failure in our eyes is a success with the Lord. The Almighty is not working according to human plans, nor men's judgments. The people whom the world calls **successful** are in **reality perfect failures.**

Those who are looked upon as worthless, or helpless, or undone, are often-times in God's way made successful.

Men of great faith are never allowed to get beyond having their faith tried. God's plan is, there shall be **none of self** and **all of Christ.** The very people who are doing most for God in saving souls, in mission work, in the care of orphans, are those who are working on short supplies of strength, of money, of talents, of advantages, and are kept in a position of living by faith and taking from God, day by day, both physical and spiritual supplies. This is the way God succeeds and gains conquests over His own people, and over the unbelief of those who look on His providences.

Our true conquest is to form a secret alliance with God, and take His side against our natural selves. We succeed by agreeing to be what other people would call a miserable failure. We **obtain treasures** by letting them drop out of sight into the hand of God.

We conquer our enemies by loving them, and by quietly letting the Lord manage them, receiving their treatment as a part of God's will for us. God always comes out ahead and on the top. He seems to give Satan and sinners and old self all the advantage, and then handicaps Himself, and like Jacob, walks with a lame leg, and goes afoot while all the world, like Esau, rides on horses and makes a great show, but in the end, like lame Jacob, God conquers and carries His point in such a quiet way that He seems to be doing nothing, yet all the while, like the majesty of chemistry, **he is working miracles out of sight and far under ground.**—*Selected.*

COMMUNICATION WITH HEADQUARTERS

ESTHER HOOEY

The papers tell us that very soon every policeman in Chicago will carry in his pocket a miniature wireless telephone.

No matter what part of the city he is in, headquarters can communicate with him instantly. As soon as he hears a buzzing sound, if he puts the receiver to his ear and gets properly tuned in with headquarters, he can hear the message as distinctly as from a call box. The receiving antennæ is to be in the lining of the policeman's coat. It, however, does not enable him to send a message.

How much better is our wireless communication with Heaven—no matter where we are by day or night we can both send and receive a message. What a wonderful God is ours—willing to respond to the slightest need of any of His children and filling our days with loving messages from the throne! Many are foolish enough to refuse to avail themselves of this wonderful communication, while others use it but allow themselves to get out of tune and so miss the blessing that God has ready to pour into their lives—*Light and Life Evangel.*

EFFECTUAL PRAYER

(Continued from page 5.)

Hudson Taylor was before all else a man of prayer. The China Inland Mission, which he founded, was born in prayer, and has been sustained by prayer ever since. Prayer has always been its vital breath.

In short, the story of missions throughout the world and across the centuries is simply the story of answered prayer.

We hear and speak much about the place, and power, and possibilities of prayer. Let us realize that all this constitutes a tremendous indictment of ourselves if we are failing to avail ourselves of this power and to achieve its possibilities. How, then, about our personal prayer life? Is it a real thing? Is it a vital force? Does it put forth energy? Has the familiar little motto "Prayer changes things," that hangs upon our wall, been proven true in our experience? What have **our** prayers brought to pass? Is our prayer life, perhaps, a little more than a mere form, a poor and powerless thing that brings little glory to God or good to our fellowmen? Then let us search our hearts, mend our ways, and meet God's conditions for effectual intercession.

I shall never forget what the late Dr. A. C. Dixon, of Spurgeon's Tabernacle, once said when speaking upon this theme of prayer. I cannot quote him verbatim, but the substance was this: "When we rely upon organization, we get what organization can do; when we rely upon education, we get what education can do; when we rely upon eloquence, we get what eloquence can do. And so on. Nor am I disposed to undervalue any of these things in their proper place. But," he added impressively, "when we rely upon prayer, **we get what God can do.**"

Oh, my Christian brethren, that is surely what we need—**what God can do.** And, I take it, that is what we all want. Then we can have it, and we shall have it, when we rely upon prayer and give prayer its rightful place in our lives and ministries. Then only, but then assuredly, shall we prove to our own joy, to the good of our fellowmen, and to the glory of God that "The energy put forth by the prayer of a righteous man brings mighty things to pass."

GENTILE DEPARTMENT

STATEMENT OF INFORMATION

The American-European Fellowship, 704 Schaff Building, Philadelphia, Pa., publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. The Russia Evangelization Society utilizes this service as a convenience and to reduce operating expenses. These two societies have the following Missionaries, and maintain the closest possible ties of friendship and support toward the European Societies named below. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are urged to indicate their own desire as to distribution of gifts.

Russia—The Evangelical Christian Union, the All-Russian Baptist Union and unattached Missionaries in many districts; two Bible Schools.

Germany—The Bible School and Publication Work of the "Light to the East" Society; the Bible School of Pastor Lohman.

Poland—Volynia Brethren, Rev. John Kovalchuk and independent missionaries in several districts near the Russian border.

Czechoslovakia—Charles Lukesh, Miss Hollas and Miss Edna Kauffman; Bible School at Prague.

Finland—A Dobrinin, traveling in nearby countries, and publishing a spiritual magazine for Russians in twelve countries.

Austria—Pfahrer Monsky and seven workers.

Roumania—Mr. and Mrs. Richard Hill; Fred Stetler.

Bulgaria—Paul Mishkoff and seven workers, a Bible Depot and Reading Room; Tract Publication; two large Sunday Schools; Bible Women and Prison Visitation Work. Relief Work. A Monthly Magazine.

A WORTHY APPEAL

The following appeal by our dear Brother Mishkoff speaks for itself. Very shortly after it was received by us $12.00 was received toward the needed amount. We trust there will be a ready and generous response and that the needed amount will be speedily realized. We should be delighted to receive funds designated for the printing and distribution of sound evangelical literature right along and to use it for the purpose for which it is designated. Who will be first to respond to this appeal?—*Editor.*

Philippople, Bulgaria, 16, Antim 1 St.,
June 18, 1927.

DEAR BROTHER HOTTEL,

I have read your article, "What Is the Christian Life?" published in "The European Harvest Field" for May, 1927, with deep interest. As I finished the reading, I said to myself: "This is just what the people in this country need." And you will be glad to learn that I have translated the same in Bulgarian language, thinking of publishing it in a tract form.

As I read the Bulgarian translation to some of our friends here, they were touched very deeply and said to me: "You must publish this and distribute thousands of copies amongst our people. Here, we give this money towards the publishing expenses." And they gave forty dollars.

We wish to print 10,000 copies; but we need eighty-six dollars more to cover all expenses. I do trust you will be able to come to our help in printing this splendid and timely article. Maybe some of your good friends will be glad to have a share in this enterprise in the name of our Lord Jesus Christ.

Needless to say, the people here need Christian literature. You know the State religion of Bulgaria is that of the Eastern Orthodox Church. And doctrinally this church agrees with Roman Catholic. The Bulgarian church, like every other branch of the Eastern Church, has a form of godliness, but not the power thereof. The service of this church continues to be rendered in the Slavic language, which can hardly be understood by the people. Very little religious training is given in the homes, not much in the schools,—no preaching, no Bible study, and no knowledge of the work of the Holy Spirit. The truth of the Gospel is crowded out by many superstitions. The worship of saints and of the Virgin Mary, the lighting of tapers, the making of the sign of the cross, take the place of worshipping in Spirit and in truth.

The people do not understand the fundamental doctrines of Christianity (so well stated in your article), and of course do not practise them. Their idea of Christianity is that it consists of certain forms and ceremonies to which all are expected to conform. They know they are Christians because they have all been baptized in childhood, and have performed most of the rites and ceremonies prescribed by the church. The people do not feel the transforming power of the Gospel.

Knowing this, you can see the great need of such literature as your article, "What Is the Christian Life?"

Hungering hearts are to be found all over Bulgaria, but very many of them are out of reach to any but our printed messengers. And I am sorry to say that one great lack in all our missionary work is Christian literature.

Will you pray with us that the Lord of the Harvest may be pleased abundantly to bless these, His messengers, and may send in the means to enable them to go forth in ever-increasing numbers.

May the dear Lord continue to graciously bless you and all with you, and the great work you are doing for Him.

Very sincerely yours,
PAUL L. MISHKOFF

GOOD NEWS FROM BULGARIA

Philippople, Bulgaria, 16 Antim Street, May 25th, 1927.

DEAR FRIENDS IN CHRIST:

A week ago I came to Philippople on my way to some villages and towns, where I plan to have our Daily Vacation Bible Schools. I believe you will be interested to know something of what I am doing in Sophia.

Sophia, as you know, is the Capital of Bulgaria, quite a big town and like all large places, there are many rich people and many poor. I am working among both—the poor and the rich. Visiting the poor and sick, going to hospitals, helping the helpless, having meetings in the poor districts as well as in the rich and comfortable homes, one finds that the need of a Saviour is the same. Women of both classes delight to hear again and again the Old Story and ask me to sing

"Sing them over again to me
Wonderful words of Life
Let me more of their beauty see
Wonderful words of Life."

During the Passion Week I had mother's meetings in different homes and on one occasion I spoke about the last days of our Lord here on earth and what He did, from Palm Sunday till Easter. A Lady came to me after the meeting and said: "Please, Miss Mishkova, could you give me your notes; I've read the Gospel, but I've never seen nor understood it so clearly as you presented it to us this afternoon. I want to read it to my husband; he does not believe in Jesus Christ as a Saviour, but I am sure, if he hears all this, he will think different." So I gave the notes to her. A week after she gave them back to me, saying: "My husband was very much pleased, and he promised to read the four Gospels and to compare the events written in them." Then she added: "I called my friends and had a meeting in my home, reading them your notes."

People are eager to hear the Gospel Story, and especially in these days of great crisis, when life is so hard, and things are so changeable, one is looking for Eternal things, which only can satisfy the hungry soul.

On Easter Monday a party of 12 boys and girls went to visit one of the jails in the city. We had a special permission to get in. Oh, it was a very sad picture to see so many young boys imprisoned, because of some evil deed. We gave them a good Easter address, and all of them listened with tears in their eyes. I went and spoke to some of them personally. A boy of fourteen promised to start a new life. Then I gave them some of the tracts which our Superintendent the Rev. Paul L. Mishkoff has translated and published.

The work is vast in the Hospitals, and with young girls and boys in the poor districts, where one finds streets packed with children, and though I am on my feet from morning till evening visiting, holding meetings, etc. I feel I am doing very little of what has to be done.

A fortnight ago, Dr. Samuel Zwemer paid a visit to Sophia. I had met that great missionary to the Moslem World in England, but now I was more than pleased to see him in my own country. I spent a whole morning with him, going to different places, but most interesting was, when we both visited the Gypsy district. We had a great crowd gathered around us. And the Gypsies were very much pleased that some one was interested in them.

During the month of March, our Evangelist, the Rev. Paul L. Mishkoff came to Sophia and had seventeen revival meetings with wonderful results. Many found Christ and are now interested in the Gospel Truths. I am visiting these homes and it gives me a great delight to see how they want to know more and more about Christ.

Not long ago I came across the following thought: One who gives himself for the good of others, who takes up what may seem to be a cross in life and bears it courageously and cheerfully, will find Heaven on earth and may trust God for all the rest.

I am doing my best. I love the work and I do want to be a blessing to all I meet. Please pray for me.

Yours sincerely,
(Miss) A. L. MISHKOVA.

THE UNIVERSAL CONFERENCE OF THE GENERAL COMMITTEE W. S. C. F.

At Nyborg (Denmark) August 11-25 1926.

The following article by Prof. Martcinkovsky shows how the leaven of modernism (rationalism and infidelity) is at work in European countries, and it also shows the loyalty of our Brother Martcinkovsky to the faith once for all delivered to the saints. He is a faithful witness for the Lord Jesus Christ and a bold defender of the faith. Let us support all the faithful witnesses in Europe by our prayers as well as our means.—*Editor.*

Although the Federation celebrated its thirtieth anniversary in 1925, it has been face to face with an acute spiritual crisis for several years (see my article in "Student World" in 1925). In his annual report on the work of the Federation, this crisis was definitely set forth by the General Secretary, showing that there were neither leaders, powerful personalities nor means available. Mention was made by several of a threat of approaching bankruptcy to the Movement. While the needs of the students are growing more intense, the Federation is powerless to meet them.

An investigation as to the cause of the crisis and the remedy for it, was given much time during the conference, but no definite solution was found. I will endeavor to give my personal opinion in the matter.

The chief function of the Federation has been the evangelization of students. Why has it not met with success? Why does the Federation not command the confidence of either the students or the churches, while it is often powerless to save, to inspire, to transform or regenerate? At one of the first plenary meetings of the conference I asked the question: What kind of a Gospel are we preaching? I had asked the same question in a letter which had been addressed to the leaders, forty or fifty of them. Very few answered. A small number gave verbal responses at the conference.

I formulated my question at the plenary meeting in four points:

(1) What Gospel do we preach? Is it the old genuine one, wholly true, containing no legends or false teaching, or the modernist interpretation of it?

What is our attitude towards the so-called Modernism and the rationalistic theories which deny:

a) The full inspiration of the Scriptures of the Old and New Testament as originally given, and the fact that the whole Bible is the inerrant revelation of God to man.

b) The Unity of the Father, the Son and the Holy Ghost in the Godhead.

c) The essential Deity of Jesus Christ.
Jesus Christ as your Saviour, your Lord and your God, according to the Holy Scriptures.

d) The virgin birth of Jesus Christ.

e) The vicarious atonement on Calvary.

f) The bodily resurrection of Jesus Christ from the dead.

g) The personal and visible second coming of Jesus.

What Christ do we preach—the Teacher of Morality, the theosophical conception of Christ, or the historical Christ of the Gospel, confessed by the Universal Church—Christ made manifest as the incarnation of God, born of the Virgin Mary, crucified for our sins, risen in the body and to come in flesh to the earth?

What message do we bear to the students—a new conception of life, new ideas; or a new life through the forgiveness of sins and union with God through the mediation of Christ?

(2) The aim of evangelization is that the students should find Christ, and not only seek Him. What do we mean by **finding** (what do we comprehend by the terms "Conversion", "Salvation", "Regeneration"?)?
Is our aim
a) to accept Christ's moral teaching only; or
b) dogmatically the fundamentals of the Gospel; or
c) to be reconciled with God and to embrace a new life from above through Jesus Christ?

(3) Is it possible to unite in one and the same work of evangelization, two different teachings, which exclude one another?

(4) What is the basis of membership:
a) For Associate members;
b) For Active members;
c) Leaders (who is fit to be a leader?).

These questions were laid before the plenary meeting and translated into French, German and other languages. But no answer was forthcoming. In a personal conversation with me, Dr. Mott said that a plenary meeting could give no general answer upon such questions. A year's preliminary preparation by delegates specially theologically trained would be required, he said. "You will receive the answer gradually, during the conference," another leader informed me.

In the group for the question of evangelization, the Chairman, a German, gave me the following answer: "Just now there is no hope of being able to answer this important question, as there are two tendencies observable in the Federation. We shall be able to define them in the near future. This is the question next in turn before the Federation."

I was both amazed and disappointed at the absence of a general answer, and still more so at the absence of interest displayed towards any answer.

Close observation of the method of the work made clear to me one of the causes. The question of the Nature of the Gospel is uninteresting, because evangelization itself is little practised. It is left to the Churches, or is considered a superficial study of morality, a social Gospel, etc. This, in turn, is explained by the fact that many of the leaders are under the influence of the present-day sceptical theology, and do not themselves acknowledge the whole Gospel.

The following are opinions of the leaders, from the average person to the most responsible of their number:

"The Gospel cannot be accepted in its entirety. Take for instance, the contradictions existing between the two genealogies of Christ. The Bible contains facts wanting in exactness. Christ is God's highest, but not His final revelation. God continues to reveal Himself. We do not possess the Gospel in the original, and therefore are powerless to state the actuality of its miracles."

Indecision, as well as a sincere wish to give a hearing to every opinion, was perceptible. Therefore, I too was given the opportunity to speak in the groups, and in the more extensive meetings.

I was given the opportunity of making known our Russian experience. One of the morning prayer meetings was entrusted to me, in which I read extracts from the story of Cana of Galilee, desiring to impart our belief in the Gospel miracle. At a plenary meeting I bore witness that in Russia Christ's Full Gospel vanquishes suffering and atheistic argument and solves practical social questions. I said in part:

"Can you, with a devastated Gospel, give a solution of these problems? Can you drink the cup that Russia is drinking, and receive the fiery baptism with which she is being baptized? The Gospel turns sorrow into rejoicing, and water into wine. But if we, with our feeble understanding, pervert it; its wine will turn into water and even dirty water, from which those who thirst will shrink with loathing and disgust.

"It were better to have to deal with Russian atheists, openly at war with Christianity, than with theologians—would-be Christians. I consider not only Modernism, but Dead Fundamentalism, and Dogmatism, as well as the Saduceeism and the Phariseeism of today, as false Christianity.

"The Federation cherishes within itself two Gospels—one with Christ, the other devoid of Him. Sooner or later these two must clash and cause a breach within the movement. So let us return to the Full Gospel; let us unite in the battle against sin—the sole enemy; and go forward to meet the Coming Christ, Who cometh to create a new Heaven and a new earth."

I referred to a verse revealed to me shortly before the conference, at the grave of the father of the Russian Movement, P. N. Nicolay: "But though we, or an angel from heaven, preach any other Gospel unto you than we have preached unto you, let him be accursed" *(Gal. 1:8)*.

It must be said that my words evoked no protest. On the contrary, after my last address at the plenary meeting, some of the delegates came up and expressed to me their sympathy. My report of the evangelical movement in Russia was listened to with deep interest, where I likewise emphasized the success attained by the full Gospel. This meeting was attended by the majority of the delegates, although the meeting was a private one. No one openly opposed me, but, sad to say, neither did any one express a frank opinion for the Full Gospel and against liberal criticism, appearing reluctant to approach the question and bare the sore spot of the Movement.

Another peril to the Federation is the extreme denominationalism to which the Movement turns, of late, not being fully satisfied by the so-called evangelism. Opposing denominationalism, I pointed out the necessity for first preaching the acceptance of Christ through the study of the Gospel, and the entering of the Church afterwards. This is necessary for the association of various churches, and for each separately, if they are not to receive only nominal members. The preaching of Christ is the mission of the Federation, renouncing which, and giving it to the Churches, the Movement loses its reason for existing, and proceeds along the line of least resistance. If the Federation does not lead the students it will itself be led.

The question of what Gospel comprises the mission of the Federation, had to be signed by several delegates and presented to the Executive Committee, to be prepared for the next conference.

A number of those present sympathized with the principle of the Full Gospel. Dr. Mott, himself, is for it, and approved of my arguments, as well as of my interrogatory letter. But he prefers avoiding division, and gradually working from within.

There are still within the Federation those true to its fair principles. Will they clearly and definitely say their word in defense of the genuine Gospel of Christ? Upon this depends the satisfactory solution of the afore mentioned serious crisis.

Someone asked, "Show me the way to Jesus." The answer was, "There is no way to Jesus; Jesus is the Way." Jesus is closer to you than any way, closer to you than any ceremony. He is touching your heart in the sense of need you feel, and He is waiting to touch you in the sense of pardon that will come the moment you respond to Him.—*A. B. Simpson.*

THE STORY OF MY LIFE

By Charles Lukesh

I was born in 1883 at Brandy's on the Elbe River, a district town in the "Golden Strip" of Bohemia, within thirteen miles of Prague. My father was a master-shoemaker of the old type, master of his trade as well as of his family, and was only vanquished by his religion. Strict in every respect, he did not spare punishment for the slightest offense, and exacted a word of thanks for the discipline, with a promise not to repeat the deed in question. It sometimes happened that the culprit did not realize his need of the rod, but any denial of guilt only doubled the antidote; and the hardening influence of this training, brought me to the decision, while lying on my face in bed in bitter tears, to run away from home. It was not altogether the reaction from the discipline that led to this resolve, but the lack of sympathy and understanding which made one feel like a stranger and an outcast. While my mother was kind, we did not seem to understand each other's troubles. Although the plan for leaving was formulated in my mind at the age of ten or eleven years, it was not until I was seventeen that the opportunity presented itself. But for the grace of God they never would have heard from me again, as they did, after an absence of eight years.

The Influence of Phariseeism

Raised in the strictest of Phariseeism, our father attending mass every morning, and services the whole day on Sunday, we children were nicknamed "Jesus Children." What was the result? My clearest recollection of my father was of his kneeling before an eight inch porcelain image of the Virgin, wringing his hands as in agony. Coupled with that is the memory of the catechet or priest, in my fourth year in public school, trying to explain the "heresy" of Luther in teaching two forms of communion, contrary to the tenets of the Roman Catholic Church. As he finished his lecture, I raged, "If what you just related regarding the Lord Jesus instituting the Last Supper is true, then Luther was correct and no obstacle should keep the church from doing it thus." These influences turned me against religion.

Vocational Training

On completing the public school curriculum it was time for me to decide my future course. Since I was the youngest boy, my father desired me to remain at home and learn his trade. There was no love for my home nor for the trade in my heart, and since my wish to go to sea met with opposition, I decided to follow the example of my brothers and enter the business world.

In Prague I completed an apprenticeship and a business college course, and a few days after my seventeenth birthday I disappeared, preferring the thought of suicide rather than a return to my unloving home. Failing to obtain a position with a foreign connection, and finding it impossible to get into business without referring to my friends and family, I learned the decorating trade, and traveled through Germany, Holland, Belgium and England. I was several times at sea, as a stoker and a fireman, touching the Finnish Bay, Lulsa, Kronstadt near Petersburg, Batavia in Java, Singapore, Colombo in Ceylon, Bombay and Keratchee in India, Aden in Arabia, various ports in Europe, then Havana, Cuba; Vera Cruz, Tampico, Mexico and finally New York. There I stayed. I desired to so live that I would leave the world better for having passed this way, but scorned the idea of God and of eternity.

"All Is Vanity"

I had not desired wealth, but soon learned that that is the world's great objective, together with pleasure. Then came the memorable night, in the company of some who wanted to have a "good time." Having previously shunned alcoholic drugs, I saw clearly the folly of these companions, and as I lay down to rest at two o'clock in the morning, the thought of the emptiness of life swept over me, of money-madness on the one hand, and folly on the other. "Life is not worth living," I decided, when a still small voice added, "But if there be a God and an eternity?" In desperate desire, I cried, "If there be a God, make me to know!"

Who but He brought to my mind the long forgotten, "Our Father Who art in Heaven"? I could remember no more, but after repeating that several times, with tears, I fell asleep. He was seeking me, but in the mad rush after a living, with none to encourage me, I soon forgot.

I lived with a religious family at Oyster Bay, but their belief made no impression upon me, and I became interested in fishing and shooting with sportsmen, and received a wound in my left foot which laid me up for nearly five months, necessitating two operations. Upon leaving the hospital I could just hobble about and get to the clinic or the surgeon.

At the Cross

I had had no time for God, and now He made me take time to listen. It was the second year of tent meetings in New York City. I was difficult to convince, because of the apparent inconsistency on the part of many professing Christians, and the putting forward of "our Church." I finally joined one whose preacher emphasized, "Christ Only." The tent meetings brought me much light, and finally one night I knelt in the dark and prayed to the Lord to show me what I needed. Raising my head, I saw a cross of light. It was caused by a shutter, through the open bars of which the street light was shining, but God used that in order to show me my only hope. There my salvation was settled, and I began to give out tracts and to endeavor to help others. My only service (?) up to that time had been "sitting down" on lukewarm "professors" and making them swallow their religious notions. Even that was made a blessing to me, as I learned not to expect anything of that class of folks.

I was a stranger in New York, out of work, and in my need I learned to look only to God. When I became destitute employment came, and later I was able to get to Florida for the winter, witnessing for the Master continually. I returned to New York, and the following Fall went to Texas.

A Vision of Service

While leading a Young People's Meeting on "Home Missions" I challenged those who could speak Spanish to witness among Mexican laborers. The challenge proved a boomerang, convicting me of my responsibility to my own countrymen. Summer work among their settlements showed my need of further schooling. A year in a university of hard digging into English Grammar and related subjects, brought me to the necessity of again entering private life, and thus I was delivered from modernistic influences. That time of "drifting" was filled with witnessing, the circulating of Moody library books, and systematic missionary giving.

In 1918, thinking the war must be near its end, I went to New York with the intention of going to Europe. Instead of that, I was led to the Missionary Institute at Nyack, N. Y., where the Spirit-filled teaching led me to volunteer to go to Chile, South America, for pioneer work among the unreached Indians. I had a blessed time in Chile, and was privileged to conduct a station alone. But my vision was not yet realized, I wanted to go to the hardest place where others dared not go.

In South American Wilds

I traveled alone, unarmed, but the Lord was my shield from dangers from man, beast and nature. Sometimes I did not see a civilized settlement for a month, but knocked about in Indian huts, farming as the natives did. My iron constitution enabled me to travel in storm, through swollen rivers, in the desert, day or night —when unable to obtain a shelter because of unfriendliness on the part of the natives. I found the full-bloods more accessible than the other tribes.

Precious recollections come to me of gatherings of natives, who came as they did to the "Pied Piper", at the sound of my occarina, into some central hut. Beginning with the most primitive ideas about God I endeavored to lead them to a realization of their responsibility to Him as to a Father, and their need of seeking forgiveness for sin. To kneel was not strange to them, but speaking to an invisible God, feeling His presence, was a new experience.

Occasionally a white person would be present, who, though considering himself far superior to the rest, was usually the first on his knees in recognition of the vanity of his formal profession.

A Harder Field

I cannot help contrasting at times the eagerness of those who lis-

(Continued on page 15).

JEWISH DEPARTMENT

STATEMENT OF INFORMATION

The Christian Testimony to Jews utilizes the facilities of the office maintained by The American-European Fellowship at 704 Schaff Building, Philadelphia, Pa., in order to reduce expenses and care for business matters economically. Gifts intended for the Radost Bible School, Jewish missions in Poland, Russia and elsewhere should be addressed to "Christian Testimony to Jews, 704 Schaff Building, Philadelphia, Pa."

The Christian Testimony to Jews has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach with the Gospel the millions of Jews in these countries, and to be a friend to the many unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending out workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia. This work is most important and fruitful, under the care and teaching of Moses Gitlin, a Hebrew Christian and a graduate from the Moody Bible Institute.

Those in Canada who wish to contribute toward the work, may kindly send their gifts to Mr. Wilson Fenton, 182 Main Street, Toronto, who is the Canadian Treasurer and who will transmit funds received to our Philadelphia office at stated times.

TWO DAYS AT THE RADOST BIBLE SCHOOL

By Moses L. Shiff

A Hebrew Christian Student

In introducing himself to the editor the writer of this autobiography says he is a young Hebrew Christian, one year old in the Lord, twenty-one years according to the flesh. The Lord brought him to the knowledge of the truth through hearing the Gospel in a tent evangelistic meeting in the city of Danzig, and later led him to the Radost Bible School, where he is now engaged in the study of the Word of God.

You may be interested in knowing that this dear boy is the grandson of the great Jewish TZADIK (wonderworking rabbi) Elimelech of Galitsia. He has been in the Radost Bible School over a year and a half, and was to be baptized on the first of May, 1927. He is well versed in Rabbinism.

He says further: "As I heard that you were interested in our school, the thought came to me, and also the suggestion of Brother Gitlin, that we describe our life here in order to fulfil the words of Matthew 5:16, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' If the article on Radost pleases you you may publish it in your honored paper, The European Harvest Field. Please excuse my poor English, for it is only one year since I began to study this language. Please pray for me and for the Lord's work here, and give my love to all children of God who are interested in His work here."

The word "Radost" in itself has a meaning for those who understand Polish. The word means joy. Happily, as its name is, so it is. The life here is an exemplification of I Thess. 5:16, "Rejoice evermore."

I should like to describe our life, touching only upon two days, Saturday and the Lord's day: that you may be led to rejoice in the work our adorable Lord is doing for us and through us.

Saturday

Unwillingly I opened my eyes, the loud clamorous sound of the bell awaking me with its call to duty, "It's time to get up; it's time to get up; it's six o'clock in the morning." That is our daily rising time.

Dressing, toilet, and morning walk take an hour. From seven to eight we have morning devotions, with singing, prayer, and the silent reading of an Old Testament portion. One of our teachers, either Mr. Fowler or Mr. Gitlin, gives a brief exposition of the passage and the hour is closed with a season of prayer. Since this is Saturday, and some of our Jewish brethren are going to Warsaw to attend Jewish meetings, our morning devotions take place from six-thirty to seven-thirty.

Now, my dear reader, I shall ask you to leave Radost for a little while, and join me in a journey to Warsaw, in order that we may attend our Gospel meetings for Jews.

Warsaw

On the way to Warsaw we have a chance to practise the principles which we have studied during the week in our class on "Personal Evangelism." We proclaim the precious tidings to Jews and Gentiles—to everyone who has ears to hear.

The First Meeting Place

Arrived at the Jewish meeting place, we find a room holding one hundred people. It is well filled with visitors, although there is still room for ventilation. In comparing the present attendance with that which we had in the beginning, some three years ago, when just a handful came, our hearts are filled with gratitude to the Lord for what He has done for us in bringing together so many people, quite a number of whom have been converted.

The meeting is a church service, taking place at 11 a. m. We usually begin with some hymns, followed by a season of prayer, in which several brethren take part. The meeting is then open for everyone who is led of the Holy Spirit to give his testimony or to bring a message. A few minutes before one p. m. the meeting is brought to a close with another season of prayer.

Our Second Meeting Place

The willing heart of our dear Brother Gitlin, who yearns to serve His Master as fully as possible, was not at peace for a long time. There were many sections in Warsaw where the Gospel had not yet been proclaimed. He was seeking for another place where we could have Jewish meetings. Finally his longing was satisfied. Pastor Goetze of the Russian Missionary Society permitted him to use his hall.

It is the second month since we have met at this new place. Only a few people are coming, but we remember how the Lord dealt with us in the beginning of the work at the old meeting place, and are praying for His blessing upon this new gathering.

Constantin

If you are not too tired, I will take you along with me on the narrow track railroad to a village where Sister Gitlin is temporarily residing with her children. She went there to have a little rest, but it seems that a child of God has a far better place to rest awaiting Him than any earthly resort could afford. Our dear Sister often goes out to the next town, where there are many Jews, and gives to them the "living Water."

Last Saturday Brother Sofer and I went to that town, named Jeziorna, to preach the Gospel. We passed through the main street where all the people were gathered. We passed the street a few times, in order to see if we could find an opportunity to preach. Soon they learned who we were, and became afraid to approach us. I noticed some dirt on the suit of a young Jew, and asked if I might assist him. "No, I don't believe you," he answered. I called for others to testify that I was right, and he admitted, "Yes, perhaps you are; but you see it is on my back and I could not see it." The thought came to me, is it not thus with our sinful life? We do not believe it when somebody tells us that we are defiled sinners. The cause of our unbelief is that Satan is putting our sin behind our backs, so that we are not able to see how soiled we are, and to repent.

A few moments later the people gathered around us and we had a good informal open air meeting.

Upon our return to Sister Gitlin we found her dealing with five young Jews about their soul's salvation, and spent the rest of the time praising the Lord for what He had done for us and through us during the day.

Back in Radost

Coming back to Radost you will want to know about the past day here. Since I was not present, I will ask another brother to tell us about it, He says:

"Before noon we spent the time cleaning the rooms and washing the floors. As is usual on Saturday, we had no lessons. In the afternoon the music teacher came and we spent four hours with him. A few of our Jewish brethren went to Kazcy-Dol Duoks Valley, a neighboring town. They had a good time there in a Jewish house, where they testified about the Lord. About twenty visitors from Falenica, a neighboring town, came over to visit. They had walked about six kilometers. The brethren conversed with them, gave them some literature, and even had an informal meeting with them. In the evening devotions, when we read the New Testament, there were also many visitors. We had a happy and joyful day."

"Of course," my heart echoed, "can there be otherwise at Radost than Radost (joy)?"

Sunday

In the morning, in addition to our devotions, we also have "Bread-breaking" from 9 to 10. Our worship period is 11 to 1. However, it often turns into a Gospel meeting. Many people of the neighborhood attend the service. The students have to give up their places to the visitors.

Pastor A. Przeorski, a Polish brother, and ex-Catholic priest, visited us. He preached in Polish. We had a good evangelistic meeting.

In the afternoon many Jews came out to observe our life and to note the beauty of our School, where people of eight nations are

living as one family. Sometimes on Sunday evening we have an English meeting. At that time every English speaking student has a chance to give a brief testimony. Even in this meeting, which lasted from 7 to 9, about sixty people came out, having walked over two miles in order to hear the Word of God. When strangers are present we conduct our meeting in Polish.

After the meeting we accompanied our guests for a short distance, singing, "Happy on the Way." We had not gone far when we heard the retiring bell, ten o'clock.

The Experience of Brother Gitlin

As you know, Brother Gitlin is ever longing to win souls to Christ. He found a place in Otwotsk, a large town near Radost, in a German house, where we had a most wonderful meeting on Sunday. This displeased the enemy and he began to make trouble. The Jews became very angry and threatened this German family that if they let the missionaries come in to preach they would set the house on fire. The landlord sent his daughter to tell Brother Gitlin.

Being willing, however, to become "a living sacrifice unto God," he did not stop. He went to preach to his enemies. When he neared the place he found the street black with people. They began to shout and to throw stones at him, one of which broke his nose. When he came home he was so happy that we hardly noticed he had been hurt. He had to undergo an operation. It did not hurt him much. He has recovered.

We are all happy in the Lord. Praise the Lord, Radost is further in the state of "Radost" (joy).

"**Yesterday** He helped me,
Today I'll praise His name,
Because I know **tomorrow**
He'll help me just the same."

"**Thou** art my help and my deliverer."

—*Selected.*

THE MIRACLE OF PALESTINE

Under the above caption, Bernard A. Rosenblatt, a prominent Zionist of this country, writes almost with prophetic spirit of the significant changes that have occurred in recent years in connection with the Jewish return to Palestine. Others have recognized these events as indicating the singular providence of God in preparing the way for the restoration of the Jews. But it is good to see a Jew refer to "the God of Israel," "the Lord of Israel" and "Providence" in a time when the Zionist leaders seldom ever make any mention of the God of their fathers. We are glad to quote the following significant paragraphs from Mr. Rosenblatt's article in *The Jewish Tribune of October 1.—Editor, Jewish Missionary Magazine.*

It may seem odd to associate discrimination with the "chalutzim" and the Johnson Immigration Bill with the Balfour Declaration, as similar forces prompted by this "urge" for the rebuilding of "Eretz Israel." But men frequently are instruments in a cause which they do not understand. Alexander III of Russia did not realize that he would be responsible for a great and revivified Jewish life in America, within a generation after his death, when he planned and executed the Exodus from Moscow, and encouraged the pogroms in Odessa. Nor did our fathers recognize the hand of Providence that lifted them out of the Russian Terror, so that their children might serve as the reservoir for the new Jewish life in the Land of their Forefathers. Some Christian Divine might have reminded Alexander III of this appropriate short prayer: "Forgive them, Father, for they know not what they do."

If I were a mystic, I might point to many incidents, all indicative of a plan for the upbuilding of "Eretz Israel." Perhaps, they may be classified merely as coincidences, but when they happen again and again, in a plot more interesting than any novelist can weave, have we not the right to proclaim the result as follows: the good time has come when the God of Israel intends to redeem the Land of Israel?

Were we to seek for miracles, we could find them, even in our own days, in the rebuilding of "Eretz Israel." A miracle, after all, may be defined as the condensation of time in history. When we read a few pages of the Bible, telling of the marvelous events that accompanied the deliverance from Egypt, then to us it must appear miraculous that a people of slaves should be welded into a Nation in the short space of forty years.

Were we to keep pace with the hard steps of Moses in the difficult times of early Hebrew history, the cynic might even question the efficacy of miracles that compelled the Jews to wander forty years in the desert from Egypt to Palestine—while the modern man makes the distance from Cairo to Jerusalem, today, in comfort, in a sleeping car, over night. The real miracle was the very appearance of Moses at the psychological moment in the life of Israel, and the welding of a nation of slaves into free men in a single generation.

And so the historian of the future will praise the miracles from the days when an unknown Hungarian Jewish journalist (Dr. Herzl), living in Paris, writes a book called "The Jewish State"—only thirty years ago. Then miracles begin to happen. Another Hungarian Jew (Dr. Nordau), known as the great pessimist of the Ninteenth Century—the author of **Degeneration**—joins Herzl as the Vice-President of the optimistic Zionist Movement. For the first time in over eighteen and a half centuries, the Jews are called together at a Zionist Congress, and its accredited representatives begin negotiations with the Sultan of Turkey, with the Emperor of Germany and the British Foreign Office.

A great war engulfs humanity, and for a while it is thought that even our small precious possessions in Palestine—the Jewish farming settlements—are lost. But the God of Israel had prepared the way for the great deliverance. Years before, he had picked up an unknown young Russian Jew (Dr. Weizmann), had moved him to Germany, then to Switzerland, and, finally, as a teacher of chemistry to the University of Manchester, in England.

Sokolow, the Polish Jew, is moved from Warsaw to Berlin, and from Berlin to London, and the outbreak of the Great War finds him in the capital city of the British Empire (instead of in Berlin, where he would have been marooned), ready to play his part with Weizmann in the Zionist program.

Can we not say that the Lord of Israel moved Weizmann and Sokolow over the checkerboard of Europe, as if they were but pawns in a higher game? The result was the Balfour Declaration of 1917. But before that could be consummated, the consent of America was essential, and so the same Providence took up a famous Boston lawyer, and moved him to Washington—as an associate justice of the Supreme Court of the United States—to advise and counsel with the Great War President—Woodrow Wilson. Shall the miracles of the past blind us to the miracles of our own days?—when the Lord of Israel utilizes the human instruments—Herzl, Nordau, Weizmann, Sokolow, Einstein, Brandeis, Balfour, Lloyd George and Woodrow Wilson?

The "chalutzim," who are rebuilding the Land of Israel, are the living witnesses of the miraculous preservation of Israel. They prove to the world that since the Jew cannot be destroyed, through persecution, nor through assimilation, the time has now come for the upbuilding of the Third Hebrew Commonwealth—"in our days."

The Land of Israel and the Children of Israel seem to be the only elements of a wonderful compound. The first Hebrew state gave to the world the concept of Monotheism and the fundamental principles of morality, embellished by the thoughts of prophets and the rhetoric of poets. From the second Hebrew state, the world received Christianity, to civilize it and prepare it for still greater advances. But since the Jew has been torn from his soil, his spiritual growth has been curtailed; he has been denied the full expression of his genius. And the Land of Israel seems to be linked in a common destiny with the Children of Israel. Let but her sons and daughters return, and you will behold the "Holy Land" once more as the Motherland of those eternal principles of morality and religion, making the final Hebrew state not a political abstraction, but a "Social Commonwealth in Zion," to serve as a model for the nations. —*Jewish Missionary Magazine.*

GENTILE DEPARTMENT (Continued)

THE STORY OF MY LIFE

(Concluded from page 13).

tened for the first time, with the blindness and indifference of those in the center of the European civilization, who can read, who can listen to the Gospel, who have large edifices and many priests (eleven at one woman's funeral), and whose hearts are darker than those of the raw heathen. One is worshiping stones, through ignorance for which he is not responsible; the other in wilful arrogance is pretending to worship a Being so stupid as to be satisfied to be worshiped "as our church teaches."

All this experience proved a preparation for the more difficult work among the Pharisees of Central Europe. It is not easy for one, having seen the need of the millions who have not heard the Gospel, to go where the Gospel has been trodden under foot for centuries. While I pray continually that laborers may be sent into the vineyard where there is no light; the longer I am here the more deeply am I convinced that the need is just as great here and the labor more difficult. Only today I was told by a woman that she did not wish to go to Heaven if her parents are not there. There is just as much religiosity here as anywhere, but as real a lack of Christianity as anywhere under the sun.